

GOD and MAMMON.
O R,
No fellowship betwixt LIGHT
and DARKNESSE,
THE
SUPERSTITIOUS
and True Worshipper.

Also Authentick REASONS, and infallible
Arguments, proving that those wicked *Incendiaries*
that have been, and now are resident about
the KING, ought to suffer
condigne punishment.

*As having been the Opposers of true Reformation,
The Occasioners of the slaughtering of many
thousands of GODS Children, fighting for
His Cause, as also of the impoverishing His Ma-
jesties Honour, and the impoverishment of this
KINGDOME.*

By S. S.

London, printed, Anno, 1646.

GOD and MAMMON.
OR
No fellowship between LIGHT
and DARKNESSE,
THE
SUPERSTITIONS
and Tawdry Worship.

And Answered R. A. & C. & S. & T. and Inhabits
Arguments proving that their wicked Practices
that have been and now are riden about
the KING, ought to suffer
condemning punishment.

As having become objects of the Reformation,
The Officers of the Magistracy of many
thousands of GODS Churches, fighting for
His cause as all of the most shining in Ma-
jesty, Honour, and the magnificence of the
KINGDOM.

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GOD and MAMMON,

A Poem.

THou whom I doe desire to serve and fear,
Although the flesh, the spirit over-bear,
Assist my purpose, and inspire my mind,
That for to urge thy glory is inclin'd.

Since some that wittie are onely in ill,
Incited by the Fiend, have slipt their quill
in gall of Asps, reviling those that be
Zealous both for their Countrey and for Thee :

*How are the good then bound to vindicate
Their Countreys lovers, damne degenerate?*

And thou of whom vain *Aulicus* doth tell
Thy borrowed name, saying thou dost not spell
As't ought to be, let him, and all the frie
Read this thy praise, whom thus I justifie.

If in few words, great substance to include,
If to exclaime without words base and rude,
If neatly so to pull a visard from
An Hyocrite, he may still think it on,
Or if a subject poor, of it selfe base,
With phrases eloquent to adorne and grace,
Or in a sweet Satyrick yain to lash,
Better then are flow'd from the quill of Nash.
Those worthy of reproof, or if to show
The people each week what they ought to know.

Be worthy honour then *BRITANICKS*,
Thou wilt be hudge'd by all ingenious,
Whose sharpened pen hath pierc'd the enemy
As deep as the pikes of our Calvarie:

Whose fluent lines have done the State more good,
 Then if that twenty thousand men had stood
 In Armes, and for them fought, against all those
 Who have inspir'd by Satan, brashly chose
 To fight against themselves, and to bring on
 The dire effect of their confusion.

Children of *Belial*, & *Deceitate*,
 Whom your posterity will justly hate :
 They'll say, *Had all been of our fathers minds*
We should not these great priviledges finde
 The Lordly Tyrants, Bishops, I should say
 Would still have triumpht ore us, and bore sway
 Who while they thousands, yearly vainly spent,
 Another Pastor let live one the rent
 Of ten pounds yearly, while his wife and hee
 Oft made their meal, * of Berries on the tree,

* Let none think that this is spoken of malice, but rather let them
 and all true hearts reioyce, we are freed from the bondage of those per-
 secuting Prelats, during whose tyrannicall government, divers painfull
 and orthodox Ministers, were through extremity ready to perish.

And did rejoyce, thinking they well did fare
 If a sheeps entrails, fell unto their share,
 While my good Lord stretching him on his bed
 Could scarcely breath, cause dainties, erst he fed
 And gorg'd too much on, we had still been slaves
 To those spruce Lawyers, who unto the graves
 Send many a wealthy man in homely guise
 Cause ore his purse, while they did tyrannize
 Some seven yeers space, while he about some brawle
 Because his Neighbours Dog, pass'd by his stall
 Would prosecute. They leave him nought but care
 Which with him, in the earths wombe buried are
 Under an Arbitrary Government :
We now our weary lives had mowing spent.

There-

Therefore all honour, laud and prayse be given
 Unto those worthy *Parlors*, who from Heaven
 Inspir'd, the Sword defensive draw, and make
 Gods enemies, and his *Anointed* quake:
 Which he will finde I hope, and cleerly see,
 When the eyes of his mind opened be.

In the mean time, forbear, you foul-mouth'd crew,
 Your venomous poyson, any more to spew,
 Which doth infect the ayre, against whose good
 Who onely of true zeal, would spill your blood,
 And sacrifice your lives, rather then see,
 Gods worship mingled with impurity,
 No marvell such a deep descent there is
 Twixt you and us, for those that live amisse,
 " Cannot endure but to the death, do hate
 " Or those that to Gods word, their minds elevate,
 Nor can we you abide I mean your sin
 The which you do affect, and wallow in
 Nor care we for commerce with such as you
 In heavenly merchandize, though we can't chiew
 Your fellowship in matters of our trade
 Unlesse we were as the immortall made,
 God *Mammon* and the great *Jobovab* can't be serv'd
 At once, he that would do it, still hath swerv'd
 Or what, or where, he was, could scarcely tell
 Untill alas he found himself in Hell
 Me thinks the wondrous hand, of God so plain
 And so perspicuous, should make you refrain,
 Do you not see where ere our Armies goe
 They break and rout the forces of the foe,
 Led by that valiant worthy whose great Name
 Shall equall *Casars*, in renowned fame:
 And his great Acts fighting Gods battails shall
 Be sung in lofty verse Heroicall, ^{a In spirituall}
 By some great Poet; of more a knowledgetho, ^{knowledge.}
 Then that ^b *Alconian*, sung *Troy* overthrow: ^b *Homer.*

Ytc

Yee Muses Sonnes who have drunk of that well,
 Where the thrice three sacred inspirers dwell,
 That were a taske, a subject of great worth,
Fairfax renowned acts to blazon forth,
 Who *veni, vidi, vici* still hath said,
 And I hope will, till all Gods foes dismaid,
 Or else cut off, not one surviving live,
 God to oppose, and those that for him strive.

But shall those wicked Machinators be
 Pardoned, that were horrid immunitie?
 Shall those that have with sugered sayings led
 A gentle Prince from State, and fostered
 That dam'd unknown designe of bringing in
 The power abhor'd, of that same man of sin?
 Shall they that have occasioned the death,
 And with your own hands some have rest the breath
 Of many of Gods Saints that for him stood,
 And for to buy his glory sold their blood;
 That have this flowry Mead, this glorious Isle
 Made drunk with her own native blood the while;
 Her surface lies untild, those stately Towers
 Which erst adorn'd her, now turn'd into bowers
 Of trees, under whose shade the Deer do play
 Shall these after these mischiefe wrought I say
 Be tane to favour and admitted be
 For to enjoy the same tranquility
 That erst they did, before the bloody minde
 Forc'd them to action, be not you inclin'd,
 You sacred Senate, *Englands* Patriots and
 The props that stay up this declining Land:
 { Let them not taste of mercie I implore,
 Your Worthy Selves, but as they heretofore,
 Made others under heavie preasures rore
 So let those *Adonibezeks* feel the smart
 Which cruell they to others did impart,
 So shall you crown with justice your great deeds,
 And good which to set down my skill exceeds. 'T would

*T would be a taske for *Solon*, were that Sage
 On earth to walke in divine equipage,
 With *Homers* muse to sing to after times
 Your Nobles deeds for us in learned rimes,
 Could Satan and his agents utmost might
 Have daunted you, what an Egyptian night,
 what darknesse to be felt, had we sustain'd,
 The * Triple Crown of late by *Austras* main'd: * *The*
 Had plaid *Rex* ore us and the Gospell sweet. *Pope*
 Of Jesus Christ been trodden under feet,
 O that my might, were equall to my will
 That quickning Numbers flowing from my quill,
 I might lay ope to all, the thank they ow.
 To you their Patriots, whence the good doth flow,
 The ancient *Romans*, severall crowns did give
 To those that for their countries, safety strove
 As some of Bay and some of Myrtle true
 But all of them belong to each of you
 Your names inscrib'd, on the bed-rolle of fame;
 Ages to come when mentioning the same,
 Shall with *Pythagoras* opinion were
 Authentick, and their souls their flesh might beare
 Unto eternity, that so they might
 As well as we enjoy the subjects right.
 O you that are averse to your own good, * *The Com-*
 That 'gainst your * mother opposite have stood, (*wealth*;
 Your fact and sin, in it is wondrous great,
 I wish you may repent, and grace intreat.
 Great God whose hand, immediat hand hath wrought
 By whom and through whom onely we have brought
 Our foes to crouch, to those that honour thee
 And hast fulfilld; the sacred prophetic
 That the unjust, unto the good shall stoop;
 And though that for a time the righteous droop
 Thou wilt not fail, nor mercy wilt with-hold
 This we have found, and other manifold

Infinite favours, we thee pray go on
 Finish the work, thou hast so well begun
 That all the Nations of the earth may know
 By thee alone we great and good do grow
 As in *England*, so in *Ireland* make
 Those that walk contrary to feare and quake
 Those bloody barbarous rebels make to fall
 By those that hate their ways Atheisticall
 Papiſticall I mean, but now let all
 Make use of this heare all in generall
 { They that doth not set helping hand Perdie
 { For to subdue Gods foes, Gods curſe will lie
 { On their curſt ſelves, and their poſterity
 The time is come I hope, we ſhall behold
 Chriſt being ſhepherd, onely one ſheepfold
 That we unanimouſly may enter in
 The place of glory where joys, aye begin
 People of *England*, liſt their hands on high,
 And thank the great All-ſeeing Maieſty
 That hath given vigour to our armies fo
 That they few foes have left to overthrow
 That not the twentieth man ſurvives to fight
 Againſt Gods cauſe, that thoſe were oppoſite,
 And have occaſioned, theſe bloody wars
 Have wrought, their own overthrow by their own jars
 But be not you elated, nor this ſay
 By our own ſtrength, we have wrought our foes decay,
 But rather thus, the power for whom we fought
 Our own, hands ayding, hath to ruine brought
 Our enemies, then let's be undiſmaid
 Sing Panegyricks, unto him doth aide
 Thoſe that truſt in him, they that him oppoſe
 Cauſe their own ruine, and themſelves do loſe

The End

